

Chapter III.**Population.****WARLIKE CLASSES.***Kongers.*

thread and employ Chitpávan and Karháda Bráhmans to perform their marriage, puberty, and death ceremonies. They treat their priests with much respect, worship the ordinary Hindu gods, and keep all local holidays including *bhánd* and *jatra* fairs in honour of village gods. They are firm believers in soothsaying and witchcraft. Their family god is Venkatramana of Tirupati and their spiritual Teacher is the head of the Smárt monastery at Shringeri in Maisur. They go on pilgrimage to Gokarn, Tirupati, Pandharpur, and Benares. They sacrifice sheep, goats, and fowls to the village gods and feed on the victims. Their special object of worship is Amma or *shakti*. They have no image of her but worship her every day before the first meal by offering fruits, flowers, and frankincense, and waving a lighted lamp before a pile of cooked rice strained dry which the worshipper afterwards eats. Once a year all the members of each family meet in the house of the family head, and mixing cooked rice with milk curds make it into the shape of a woman and slay a ram before it. The kinsfolk then break the idol and eat the rice and curds, and the caste people are feasted with mutton stew, rice bread, cooked rice, vegetables, *páisa*, and *vade*. Their boys are girt with the sacred thread between ten and twelve and their girls are married between seven and ten. They find it difficult to get wives as there are no settlements of their caste nearer than Coimbatore and Maisur. They forbid widow marriage but allow polygamy. They burn their dead. Their ceremonies do not differ from those of the Bávkule Vánis. Their social disputes are settled at meetings of the men of the caste under the hereditary headman or *budvant*, who with the consent of the majority has power to put out of caste or to re-admit. They can read and write Maráthi, but few give their boys regular schooling.

TEMPLE SERVANTS.

Temple Servants included four classes with a strength of about 1386 (males 719, females 667) or 0·32 per cent of the Hindu population. Of these 1124 (males 542, females 582) were Ghádis; 89 (males 47, females 42) Guravs; 81 (males 38, females 43) Pátális or Sthániks; and 92 (all males) Aigals.

Ghádís.

Ghádís or SOOTHSAYERS, numbering 1124 of whom 542 are males and 582 females, are found in small numbers at Bád near Kárwár, in Yellápur, and in Kumta. They hold the same place as Pátális, Guravs, Aigals, and Kumbárs, of whom details are given below. They have no surnames. The names in common use among men are Jatti, Devu, Nága, Náráyana, Shankra, Lakku, and Dháku; and among women, Laku or Laki, Náráyani, Kánamma, Sántu, Lingamma, and Ammu or Ammu. They have no subdivisions, all eating together and intermarrying. Both men and women are tall, dark, and strongly made. They look like Vakkals or Kunbis, and like them speak Kánarese with a large mixture of Konkani words. They live in small houses with mud walls, thatched roofs, narrow verandas, and front yards. They own cows and buffaloes, and in their houses have copper pots and brass lamps, a few low wooden stools, a rattan box, and some mats. Their common food is rice and *rágí*. They eat animal food. Like the Komárpáiks their special holiday and wedding dish is *páisa* that is rice boiled with cocoanut

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Ghúdis.

milk and molasses. They are not good cooks and are moderate eaters. They dress like Komárpaiks, the men wearing the loin-cloth, the shouldercloth, and the headscarf with a black blanket over the head; and the women the robe passing the skirt back between the feet and drawing the upper end across the shoulder and breast. They wear no bodice. They are hardworking, thrifty, sober, and well-behaved. Their hereditary calling is soothsaying and slaying animals offered to village gods. They now work as labourers and husbandmen. They have no land of their own, but they take land on lease or at a quit-rent. They are not so successful or industrious as Vakkals. In former years they tilled only *kumri* or hill clearings, but recent restrictions have forced them to take to regular field work. They are well-to-do and above want. They rank next to Koknas and Hálvakki-Vakkals and do not differ from the Hálvakki-Vakkals in their daily life. A family of five spends about 10s. (Rs. 5) a month. Their family gods are Venkatramana of Tirupati and his attendant Hanumanta, and their patron god is Mahádev of Kárwár. They keep the usual Hindu holidays and engage Havigs and Joishis to perform their ceremonies. Their chief objects of worship are the village deities called *ammas* whom they worship by offering flowers, fruit, and animals. Their spiritual Teacher is the head of the Shringeri monastery. They formerly used to go on pilgrimage to Tirupati, but now-a-days they seldom go. Some families keep wooden images of Venkatramana near the *tulsi* plant in the courtyard. Their girls are married between nine and twelve, and their boys between fourteen and eighteen. Widow marriage is allowed and practised, polygamy is common, and polyandry is unknown. Those who can afford to buy firewood burn the dead; the rest bury. They mourn ten days and on the twelfth feast their castefellows. They have an hereditary headman called *budvant* who calls meetings of adult castemen and presides over them. They do not send their boys to school or take to new pursuits, but on the whole are well-to-do.

Guravs, numbering 89 of whom 47 are males and 42 females, are found in Kumta, Ankola, Yellápur, and Supa. They are said to have come from Goa on its occupation by the Portuguese and members of their caste are still found there. They have no surnames. Their family goddess is Shánteri of Mádadol in Goa, who has also a temple at Kumta. The names in common use among men are, Sántjiya, Shábjiya, Pándu, Phattu, and Subbu; and among women, Shánteri, Chandu, Báije, and Durgi. Some of the men add the word *jiya* to their names. They marry with the Guravs of Goa. Members of the same stock do not marry. They have no divisions. They are dark, middle-sized, and strongly made. They speak Konkani and live in one-storied houses with mud or laterite walls and thatched roofs, verandas, and courtyards, with a plant of sweet basil in front. Their common food is rice and fish, and fowls and mutton when they are offered to the village gods and goddesses. They drink no liquor. The men wear the waistcloth, the shouldercloth, and the headscarf; and the women the robe passing the skirt back between the feet, and a bodice with a back and short sleeves. They are thrifty, orderly, and well-behaved. They are servants in the

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Guravs.

temples of the *shaktis* or female powers. Besides the offerings made to the temple they have an allowance out of the produce of the temple lands. They own land and are well-to-do. They rank next to Bráhmans. The men perform the worship of the idols of the temple to which they are attached both in the morning and evening, and the women do house work. A family of five spends about 16s. (Rs. 8) a month. They worship the ordinary Hindu gods and keep the regular holidays. They employ Karháda, Konkanig, or Joishi Bráhmans to perform their thread, marriage, puberty, and death ceremonies, which do not differ from those observed by other middle class Hindus. Their girls are married between eight and eleven, and their boys are girt with the sacred thread between seven and ten. They burn their dead. Widow marriage is forbidden, and polygamy practised. They marry with their own caste people. Their caste disputes are settled at meetings of the men of the caste. They teach their boys to read and write Kánarese, but take to no new pursuits.

Pa'talis.

Pa'talis or Stha'niks, numbering 81 of whom 38 are males and 43 females, are found in Honávar and Kumta, their centres being Bád in Kumta and Gunvante in Honávar. They are depressed Havigs. Their origin seems to be similar to that of the South Kánara Sthániks,¹ who are descendants of Bráhman widows and outcaste women by Bráhmans corresponding with Manu's Golaks. The names in ordinary use among men are, Manjayya, — Gopál, Krishnañya, Subráya, Narsappa, and Venkatramana; and among women, Parmí, Lakshmi, Káveri, Párvati, Godávari, Gauri, Sávitri, Sarasvati, and Venkamma. The men take the word *shánbhog* or accountant as a surname. Their family stocks are Kaushik, Kaundanya, Bháradváj, and Vishvámitra. Persons belonging to the same stock do not intermarry. Their family gods are Dhárnáth, Ganpati, Mahádev, and Venkatramana, whose local shrines are in Honávar and Kumta. They have no subdivisions. In their appearance they do not differ from Havigs. Their home tongue is Kánarese. They live in one-storied houses with mud or laterite walls, wooden ceilings, and thatched roofs. The houses have spacious verandas and front yards with sweet basil plants, the houses being kept neat and clean. Their food and dress are the same as those of Havigs. They are sober, hardworking, orderly, and polite, but like the Havigs over-fond of going to law. Their hereditary calling is to gather flowers, to sprinkle the floor of the temples with cowdung water, to serve the god, and to carry his litter or palanquin. Some, like the Havigs, devote themselves to garden cultivation and some are village accountants. They are well-to-do and improving. All Dravid Bráhmans allow them to dine with them though they do not take food cooked by them. Their daily life does not differ from that of the Havigs. A family of five spends about 16s. (Rs. 8) a month. In religion they do not differ from Havigs. Their

¹ Under native rule in Kánara women who did not like to live with their husbands used to go to a temple, and, anointing their heads with the oil from the lamps burning before the idols, lived there as temple servants with freedom to have connection with any high class Hindu.

religious guide is the head of the Kekkár monastery in Honávar. They have no priests of their own caste and call the Havig priests to perform their ceremonies, which do not differ from those of the Havigs. Boys are invested with the sacred thread between seven and eleven, and girls are married before eleven. The heads of widows are shaved and they are not allowed to marry. They neither eat flesh nor drink liquor. Their social disputes are settled at meetings of the men of the caste. They send their boys to school and are a rising class, though they do not give their children any English education.

Aigals, numbering 92 who seem wrongly returned as all men, are found in the petty division of Ankola. They were originally Konknas and take the name of Aigal, from *ayya* master, because they serve in village temples. The names in common use among men are, Hanma, Subba, Devappa, Devráj, Bábh, and Rám; and among women, Devki, Gaura, Lakshmi, Sávitri, and Yesha. They take the word Aigal after their personal names. Their family stocks are Kashyap and Vasishttha. They have no surnames, and persons belonging to the same family stock do not intermarry. They appear to have come from the Konkan. As their numbers are small they intermarry with the Konknas of Kárwár, though they pretend to a higher social status and claim to be a distinct caste. The principal object of their worship is Venkatramana of Tirupati whose local shrine is at Ankola where they officiate. They are a branch of the Konknas ranking, eating, and marrying with them and not differing from them in appearance. Their home tongue is Konkani but they can speak Kánarese. They live in one-storied houses with mud walls and thatched roofs, verandas, and front yards. Their ordinary food is rice and fish curry and vegetables. They eat meat sacrificed to idols and drink liquor in private when they can afford it. Their holiday dishes do not differ from those of Bráhmans. They are moderate eaters but poor cooks. The men wear the waistcloth, the shouldercloth, and the headscarf; and the women the robe passing the skirt back between the feet, and no bodice. They are clean, but lazy and dishonest. They gather flowers and make other arrangements for the service of the gods in the chief village temples and are paid in grain. Their women do house work. They are fairly off and above want. When not employed in temple duties they saunter about in idleness. A family of five spends about 10s. (Rs. 5) a month. Their chief object of worship is Venkatramana of Tirupati and his attendant Hanumanta, whose shrine is at Ankola. They worship all local gods and goddesses, carefully keep all Hindu holidays, and have faith in soothsaying, witchcraft, and sorcery. They go to no local place of pilgrimage except Gokarn near Ankola. Their spiritual Teacher is the *Tátyáchári* of Govindrájpattan near Tirupati, who is a Tengale Rámánuj Bráhmaṇ. They employ Karháda, Joishi, and Havig Bráhmans to perform their ceremonies. Their customs and ceremonies do not differ from those of the Konknas. Widow marriage is not allowed; they burn their dead. Social disputes are settled by the headmen of the temples to which they belong. A few send their children to school and teach them Kánarese, but they are not enterprising and take to no new pursuits.

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TEMPLE SERVANTS.

Aigals.